Chriſtianity in ſhort:

OR, THE

Way to be a good

CHRISTIAN

Recommended

To the Uſe of ſuch as want either Time or Capacity for reading longer and learneder Diſcourſes.

Mat. 7. 13, 14. *Enter ye in at the ſtrait gate; for wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which go in thereat.*

Becauſe ſtrait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.

Verſ. 21. *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven: but he that doth the Will my Father which is in Heaven.*

By *C. Ellis*, Author of the *Gentile-ſinner.*

LONDON:

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To my Beloved Neighbours, for whoſe Uſe this little Book is written.

My dear Friends,

I *Hope ſome of you need not much the help, this little Book can afford; and indeed it is a ſhame either for you or me, that any of you ſhould need it, except Children. Yet I fear it is too needful, yet I pray God it may prove as uſeful to many of you. I have often told you, that neither an Ignorant, nor a Carnal, nor a Worldly, nor a Formally Religious courſe of Life, can ever bring you to Heaven: I*

now tell it you again; and as you love your Souls, let me intreat you to believe me; except you become other Men than ſome of you, yea than the moſt of you yet are, you cannot be ſaved. You have God's Word to read; you may hear Sermons when you will, you may be inſtructed privately when you will; you have many good Books to inſtruct you, you have ſo much ſenſe as to know you are a dying, you have underſtandings to conſider what's like to become of you; you have ſure the wit to know that all things here will have an end, and that nothing can concern you ſo much as the Salvation of your Souls to all Eternity. I am confident were you dying, you would ſay ſo. Can it be any thing then, but a brutiſh inconſidera-

deration that keeps you in that ſtate you are in? Awake, awake and ſee here in ſhort what you have to do. 'Tis ſhort, that you may not plead you want time to read and learn it: 'Tis plain, that you may not plead 'tis above your Capacity; 'tis cheap, it ſhall coſt you nothing but the pains of reading it for your inſtruction in the way of Life. You will in a little room ſee what it is to be a Chriſtian. Practice then what here you read, and then die in Peace. But if you ſlight theſe eaſie helps, and will go on your old way, I muſt leave you to God, and comfort my ſelf in this, that I have not dealt deceitfully with you. The good God make us wiſe unto Salvation. Amen.

Consider seriously.
Learn industriously.
Pray devoutly.
Believe firmly.
Repent sincerely.
Love unfeignedly.
Resolve deliberately.
Practice constantly.
Hope patiently.
Receive Thankfully.
And
Enjoy Eternally.

THE

THE

Entrance into *Chriſtianity.*

I Muſt ſhortly *die*, and after *death* I muſt for ever be either endleſly *happy*, or endleſly *miſerable*.

It concerneth me therefore, above all things in this *ſhort* time of my Life, ſo to prepare for Death, that after Death, I may be *Eternally* happy.

To this end two things are altogether neceſſary, a ſound *knowledge*, and a ſincere *practice*.

Two things are needful to be well *known*, the *End* which I am to aim at, and the way which will lead me to it.

My daily practice muſt be to *walk*

in the way: in *hopes* of attaining the *end.*

What both theſe are, *JESUS CHRIST* hath abundantly taught us in his *Goſpel*, which it therefore highly concerneth me diligently to *read* and *learn.*

Chriſt hath inſtituted two *Sacraments*, the one for our *entrance* into, the other for our *confirmation* and *ſtrengthning* in the *way* of *Life*, *Baptiſm*, and the *Supper of the Lord.*

In both theſe the whole ſubſtance of *Chriſtian Religion*, which is the *way* to *happineſs*, is ſummarily comprehended and repreſented.

Chriſt Jeſus commanded his Apoſtles to go up and down in the World, and by *Preaching* the *Goſpel* to perſwade Men to be *his Diſciples*, and learn of *him* the way to Life.

He commanded them to admit Men into his *Church*, or the Society of his Diſciples by *Baptiſm*, or waſhing them with Water in the Name of the

the *Father*, *Son*, and *Holy Ghoſt*.

This Ceremony of *Waſhing* with water, did ſignifie and aſſure them, that as many as continued *Chriſt's* faithful followers, were waſhed from the *Guilt* of their *paſt* ſins, and ſhould be daily more and more *ſanctified* and *prepared* for eternal *Glory*.

Perſons of years to underſtand, were thus in Baptiſm to *give* up themſelves in an holy *Bond* or *Covenant* to *God*, and thus my parents when I was an Infant, did *give* and *dedicate* me to *God* the *Father*, *Son*, and *Holy Ghoſt*.

In this *Baptiſmal Covenant*, *God* the *Father* doth give *himſelf* to be our reconciled *Father*, and *God* the *Son Jeſus Chriſt* to be our *Saviour*, and *God* the *Holy Ghoſt* to be our *Sanctifier*.

In the ſame *Covenant*, we do accept of *God* the *Father*, *Son* and *Holy Ghoſt* to be our *only God*, ſubmitting to him as our *Owner* and *Governour*;

and chuſing him as our *chief good* and *portion*, and heartily conſenting to be *taught* and *ruled*, made *holy*, and *ſaved* by him, in a firm *belief* of his word, and humble *Obedience* to his Laws,

We do alſo promiſe, and reſolve not to follow, nor be led by the *Devil*, the *World*, nor the *Fleſh*, but to *watch* againſt, and reſiſt all their temptations, and to *perſevere* ſo doing unto our lives end.

Every one that *keepeth* this *Covenant* ſincerely is a *good Chriſtian*, and hath the *pardon* of his ſins, and *eternal Life ſealed* and *aſſured* unto him by God in this *Sacrament* of *Baptiſm*.

As I therefore deſire to be Eternally happy, and would avoid everlaſting Torments, it concerneth me to ſee that I *keep Covenant* with *God*; which I cannot do, without learning and knowing what I am to *believe* and *do*.

If I have not already learned this, it is no time now any longer to delay it, seeing my eternal Happiness depends upon it. And I know not how soon, no not whether this night, *God* may call me out of this World by *death*, when if I be either *ignorant* or *wicked*, I am *undone* Soul and Body for ever.

The

The Chriſtian Faith.

THere is a GOD, and but *one* God, the FATHER, SON, and HOLY GHOST.

God is an *infinite* and moſt *glorious* SPIRIT, a moſt *pure* and *living ſubſtance*, without *body*, *parts*, and *paſſions*.

God is *Inviſible*, cannot be ſeen or perceived by ſence.

God is *Incomprehenſible*, cannot be perfectly known by any but himſelf.

God is *Immortal*, cannot die; *Impoſſible*, and cannot ſuffer.

God is *Immenſe*, not limited to place, but is every where.

God is *Eternal*, not limited by time, but without beginning or end.

God is *Independent*, not cauſed or governed by any other.

God

God is *Immutable*, not ſubject to change, but neceſſarily what he is, the ſame for ever.

God is *Almighty*, able to do all things: *Omniſcient*, knowing all things; infinitely *Wiſe*, in ordering all things.

God is infinitely *Good*, and the Fountain of all Goodneſs, *Holy*, and *Juſt*, and *Merciful*.

God is *Self-ſufficient*, perfectly *bleſſed* and *happy* in *himſelf* alone, needing nothing, but infinite in all Perfections.

The *Father* begetting the *Son*, the *Son* begotten of the *Father*, the *Holy Ghoſt* proceeding from the *Father* and the *Son*, are *three Perſons*, but *one uncompounded, undivided* GOD, bleſſed for ever.

God is the *Maker* or *Creator* of all things, the *Preſerver* and *Upholder* of all things.

God is the abſolute *Owner* and *Lord* of all things.

God

God is our Sovereign *King*, Supreme *Law-giver*, and Righteous Judge.

God is our chief *good*, and loving *Father*, and bountiful *Benefactor*.

All *Life*, and *Power*, and *Wisdom*, come from *God*, and our final *rest* and perfect *happiness* is in him alone.

God is a most *free* Agent, and doth *what*, and *when*, and *how* he will.

In the *Beginning*, by his *Word* of his own good *pleasure*, he made the *World*, and all things in six days, when before there was nothing but *Himself*.

All that *God* made was very *good*.

God by his *providence preserveth*, *ruleth* and *ordereth* all things, *great* and *small*.

There is no *goodness* in any thing, but what *God* giveth; nothing can come to pass, but as *God* permitteth it.

God may justly do what he *will* with every thing, he can do no *wrong* to

to any thing, he ordereth the whole courſe of the World *wiſely* and for the *beſt*.

God made an innumerable company of Angels or pure Spirits.

A great multitude of theſe *Angels* continue *holy* and *happy*, in *loving*, *praiſing*, and *enjoying* God, doing his Commandments, and ſerving him in ſuch Miniſtries as he pleaſeth to employ them in for the good of his people.

Many of the *Angels* did *ſin*, and were caſt down into *Hell*, to everlaſting torments. Theſe are *Devils* under *Beelzebub* the *Prince* of *Devils*, the *Old Serpent*, and *Satan*.

The *Devil* is the *Spirit* that worketh in the *Children of Diſobedience*, the *Father* of *Evil doers*, going about like a roaring *Lion*, ſeeking whom he may devour.

God made *Adam* the firſt man, of the *Duſt* of the Earth, and the firſt woman *Eve*, of a Rib of *Adam*.

Man

Man hath two parts, a *Body* of Fleſh and Bones, and a *Soul* which is a Spirit.

God made *Man* after his own Image, he gave him an *Immortal* Soul, endued with *underſtanding*, *a free will*, and a *power* to do good, and *authority* to rule and uſe the Creatures, for ſuch ends as *God* deſign'd them.

God made not *Man* a *lawleſs* Creature, to live as *it* ſhould *liſt* him, but God made him for *himſelf*, and to *ſerve* him in holy *Love*, and perfect *Obedience*.

Man underſtood God's *Will*, and that *Will* underſtood, was the *Law* in his heart, whereby he was to live, knowing *God* to be his *Owner* and *Governour* and *chief good*, he was bound to *reſign* himſelf to *his* diſpoſal, *ſubmit* himſelf to *his* command, and to *delight* himſelf in *him* above all.

If *Man* had done thus, he ſhould never have *died*, but have lived for ever happy in the *love* and *enjoyment* of God.

God

God having placed Man in the Garden of *Eden*, gave him free leave to eat of all the Trees thereof, only excepting the *Tree of knowledge of good and evil*, which upon pain of *death*, he charged him not to eat of.

But the *Devil* in a *Serpent* tempted *Eve*, and by her he tempted *Adam* to eat thereof, and ſo *ſin* againſt God in breaking his *Command*.

By breaking God's Law, they loſt their *Holineſs*, and became *Mortal* under the Curſe of *Death*; hearkning to the *Devil* they fell under his power, loving their *own* Pleaſure more than God, *they* loſt their *Happineſs*: Thus *they* who are made *Wiſe*, and *Powerful*, and *Happy*, made themſelves *fooliſh*, and *weak*, and *miſerable*.

We are all the *children* of *ſinful Adam*, and of *unholy* Parents are born *unholy*, *ignorant* of God, our *Duty*, and our *Happineſs*, dead to goodneſs, *forward* to evil, eaſily *conquered* by the Temptations of the *Devil*, the *World*,

World, and the *Fleſh*; and if left to our *ſelves* muſt periſh everlaſtingly.

If *God* had puniſh'd *Adam* according to his ſin with death, he had cut off *Mankind* from the Earth; but he was graciouſly pleaſed to ſhew mercy.

God ſuffer'd *man* to live for a time upon Earth, but *ſo* as he might be ſenſible of the great evil he had brought upon himſelf by breaking God's Commandment.

The *Creatures* are accurſed to bring forth for him *vanity* and *trouble*, and *vexation*, *hard labour*, *pains* and *ſickneſſes* come upon his body, he becomes *aſhamed* of *himſelf*, and is filled with *terrours* of *Conſcience*, and having ſtruggled through many *evils*, and *difficulties*, muſt at laſt *die* and return to *duſt*.

Yet *God* opened unto him a *new* way to *Eternal* happineſs after death, in ſuch a way as to magnifie his Love and Mercy to *Mankind*, and manifeſt his *hatred* of *ſin*, and *zeal* for the keep-

keeping of his *Laws*, that he might at once ſhew *grace* to the *Offender*, and ſecure the *Honour* of his juſt *Government*.

God did graciouſly promiſe that a *man* ſhould be born of a *woman*, who ſhould conquer the *Devil*, and deliver *Man* from his *Tyranny*, and give ſuch *ſatisfaction* unto *God's Juſtice*, that for his ſake, all they ſhould be eternally *happy* that would *accept* of *him* for their *Saviour*.

Accordingly, *God ſo loved the world, that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.*

God the Son took to himſelf our *humane Nature, Soul and Body*, and was made *truly Man*, yet ceaſed not to be *truly God*, but is both *God* and *Man* in one *perſon*, *God manifeſted in the fleſh*.

He was wonderfully made *Man*, by being born without all ſtain of *ſin*, of a pure *Virgin* called *Mary*, who con-

conceived him *by* the Divine Power of the *Holy Ghoſt*, when ſhe had never known Man.

An *Angel* from Heaven revealed his *conception* to the bleſſed *Virgin*, and commanded his Name to be called Jeſus, becauſe he was to *ſave* his people from their ſins.

Being *Born* and *Circumciſed* according to the *Law*, he lived many *years* upon Earth in an humble and low condition, gave us an *example* to imitate in his *Life*, doing the whole *Will* of God, and conquering all the *temptations* of the *Devil*, and the *World*.

This is that *Meſſiah* whom many *Prophets* had foretold, the very CHRIST, or anointed of the *Lord* to be a Prophet, a Prieſt, and a King, and in this threefold *Office*, the *Mediator* of a *new Covenant* between *God* and *Men*.

As a *Prophet* he hath in his *Goſpel*, and by his *Apoſtles* made known unto us all his Father's will concerning our *Salvation*, and the way to it. As

As a *Prieſt* he was *Crucified*, and *died* under *Pontius Pilate*, ſo offering *himſelf* once for all, a perfect and ſufficient *Sacrifice* for the forgiveneſs of our ſins; in conſideration whereof, God hath granted *Pardon* and *Life* to all true *Believers*.

Being dead he was buried, and went among the dead, and the *Third* day *roſe again* to life, now *to die* no more, and having *ſealed the Covenant* in his *Blood*, he left Inſtructions with his *Apoſtles* to admit Men into it by *Baptiſm*, and *teach* them how to keep it, and promiſed them the Gift of the *Holy Ghoſt*.

After ſome days, he in their ſight *went up into Heaven*, and is *glorified* at *God's Right hand* in *Power* and *Majeſty*: And as *King*, ruleth and protecteth his Church, reigneth in the Hearts of his Subjects, ſubdueth all Enemies, and is our *Advocate with the* Father, rendring our *Perſons* and *Ser-*

vices

vices accepted of him, and prevailing for all good bleſſings on us.

Shortly after his *Aſcenſion*, on the day of *Pentecoſt*, *Chriſt* ſent the *Holy Ghoſt*, the *Eternal Spirit* of the *Father* and the *Son*, upon the *Apoſtles*, to *guide* them into all ſaving *truth*, to enable them to *preach* to every Nation in its *own* Language, to write the *Holy Scriptures*, and to *ſeal* and *confirm* the truth of them by many *Miracles*, and wonderful Works, and to encourage them to a conſtant *ſuffering* for *Chriſt*, even unto *death*.

The *Scriptures* of the *Old* and *New Teſtament* are the very *Word* of *God*, which *holy* Men of *God* ſpake and write as they were moved by the *Holy Ghoſt*, and they contain all things neceſſary to *Salvation*, and are the ſtanding ſealed *Rule* of *Faith* and *Life*.

The *Holy Ghoſt* is *Chriſt*'s *Advocate*, pleading his cauſe with Men. He is our *Sanctifier*, enlightning, o-

pen-

pening, ſoftning, changing and renewing our hearts and minds to receive and grow in *knowledge* and *grace*: Making the Word effectual for our *conviction* and *converſion*, helping us to *pray*, and ſtirring us up to *goodneſs*, *comforting* us with a ſenſe of its operations, and *ſtrengthening* us to withſtand temptations, and hold out in a *Chriſtian* courſe unto the end.

All thoſe that are *regenerated*, *enlightned* and *converted* by the *Holy Ghoſt* are *one Holy Church*, whereof *Chriſt* is the only *Head*. All that *outwardly* profeſs Chriſtianity, and have been *baptized*, are to be *accounted* Holy by a viſible *ſeparation* and *dedication* to *God*, till they cut *themſelves* off by *Schiſm*, or juſtly caſt out by *Excommunication*.

Chriſt's Church is not limited to any Nation or People, but extends to all *places*, is propagated in all *Ages*, and containeth all *ſaving truth*; and in this ſence is *Univerſal* or *Catholick*.

All

All the *ſanctified* Members of this *Myſtical Body* of *Chriſt*, have *Fellowſhip* with the *Father*, and *Son* by one *Holy Spirit*, with *Angels* in their Love, Care and Miniſtries; with the glorified *Saints* in Heaven in their *Love* and *Prayers*, and with one another on Earth in the ſame *Faith* and *Hope*, and *Love*, *Word*, and *Sacrament*, bound to hold the *Unity* of the Spirit in the *Bond* of *Peace*.

All theſe have in conſideration of *Chriſt's ſatisfaction*, a full pardon of all paſt ſins given of God, and *Sacramentally* ſealed unto them in Baptiſm, with an *aſſurance* of *final Juſtification* and *Salvation*, upon condition of their *perſeverance* in *Repentance* and *Faith*.

At death the *Souls* of the faithful reſt with God in peace and happineſs, and the Souls of the wicked go into an endleſs ſtate of miſery.

The Bodies of all Men ſhall be raiſed again after death, and ſhall be again united to their *Souls*.

All

All men ſhall after the *Reſurrection* appear before the *Judgment-ſeat* of *Chriſt*, where the *wicked* ſhall be *condemned* to everlaſting Torments, but the *Righteous* ſhall be finally *acquitted*, and go into everlaſting *Life* and *Joy*, happy in the conſtant and perfect *love* of *God*, *praiſing* him, *delighting* in him amongſt all bleſſed Angels and Saints to all Eternity.

The Heads of the Chriſtians DUTY.

IF any Man would be ſaved, he muſt firſt be *born again* of the *holy Spirit*, *be converted*, and become a *new creature*, *holy* in *heart* and *life*; otherwiſe he cannot enter into the Kingdom of God.

The Grace of God hath appeared, teaching us that denying ungodlineſs, and worldly luſts, we ſhould live ſoberly and righteouſly, and godly in this Preſent World.

I muſt not think my ſelf to be my *own*, ſo that I may live as I liſt; but muſt humbly acknowledge there is a *God* above me, *whoſe* I am, and *whom* I am bound to ſerve all the days of my Life.

I muſt take the *true God* alone for *my God*, even the *Father*, *Son*, and *Holy Ghoſt*, and worſhip him as my *Maker*, *Redeemer*, and *Sanctifier*.

I muſt by a daily diligent reading ſtudying and meditating on his *word*, and conſidering his *works*, labour to get a true *knowledge* of *God*, and not content my ſelf in ignorance of him.

I muſt worſhip *God* in *Spirit* and in *Truth*, with the *heart* and *ſoul* ſincerely.

I muſt ſtedfaſtly believe the *whole Word* of *God* the *Hiſtory* for my *Inſtruction*,

ſtruction, the *Precepts* for my *direction*, the *Promiſes* for my *encouragement*, the *Threatnings* to *affright* me from *ſin*, bewaring of all temptations to *unbelief*, or a *falſe Faith*.

I muſt live in a patient expectation, and *hope* of what *God* hath *promiſed*, neither *deſpairing* of mercy if I *repent*, nor *preſuming* of Mercy, if I *repent* not.

I muſt *love God* as the chief *good*, with the higheſt love, *chuſing* him for my only *portion*, delighting in him as my only *comfort*, willing to part with Life it ſelf to enjoy *him*, and making light of all things, ſo I may pleaſe him, loving his *Image* as far as I ſee it in every man, eſpecially in *Jeſus Chriſt* our *Saviour*.

It is my duty to ſtand in *awe* of God's *threatnings* and *judgments*, and to be very *cautious* and *circumſpect* in all my ways, watching over my *thoughts*, *words*, and *actions*, fearing to offend him in any thing, neither

fearing nor *loving* any thing elſe ſo much, as to venture upon the *leaſt ſin.*

I muſt entirely *truſt* and *confide* in *God*, both in all wants and dangers, whether of Soul or Body; Conſcientiouſly uſing ſuch *means* as he alloweth: *Praying devoutly unto him for his Bleſſing, and caſting all my Care for the ſucceſs upon him, not doubting of his never failing Power and Goodneſs.*

I muſt walk humbly before God, thinking meanly of my ſelf; renouncing all my own worth or merits, acknowledging all that I am, have, or hope for, to be of his gift, taking patiently and thankfully all his Chaſtiſements, and labouring to profit by them, and confeſſing that he doth all things wiſely and well.

I muſt behave my ſelf uprightly and ſincerely, as in his *preſence*; and do all I do as unto him, with a pure heart, avoiding all *guile*, *diſſimulation* and *hypocriſie*; not indulging the leaſt

leaſt evil *thought*, *inclination* or *deſire*, keeping up high and honourable thoughts of him, and preſerving my Conſcience tender, and my heart ſoft and eaſie to take the impreſſions of his word and ſpirit.

I muſt ſhun all *groſs repreſentations* of God, or likening him ſo much as in my thought to any creature. I am not to worſhip him after my own conceit or fancy, but according to the *rules* he hath given in his word; not with a formal, but a ſpiritual worſhip, drawing near unto him in *Prayer and Praiſe*, and *all* his ordinances with my *heart* and *affections*.

I muſt uſe the *ſacred Name* of God with *all* due reverence, not *prophaning* it by blaſphemous, idle, or *impertinent talk*; or by *falſe*, *common*, or *needleſs ſwearing*; or by *breaking* my Holy Vows and Covenants; nor any way giving *occaſion* by my inſincere profeſſion of his *Name*, unto others to blaſpheme or prophane it.

I muſt honour the *Lord* in his *day*, by ſpending it in his *Worſhip*, meditating on, and praiſing him for his wonderful works of *Creation* and *Redemption*; eſpecially in the *Publick* Aſſemblies, bearing my part devoutly in the *Prayers* of his *Church*, attending to his word *Preached* and *Read*, and Communicating in his *Sacraments*.

I muſt not think too highly of my *ſelf*, nor to be *proud* of any thing I *am*, *have*, or *can* do, ſeeing all is the undeſerved Gift of God.

I muſt not humour my *paſſions*, but labour to be of a *meek*, and *quiet*, and *docible* ſpirit.

I muſt make uſe of my *reaſon* in conſidering what *I am*, and whence I *came*, and whether I muſt go; why I *live*, and how I muſt *die*, and what ſhall *become* of me after death, what I owe to *God* and *Men*, and my *ſelf*, and how *I pay* it. I muſt often examine the *ſtate* of my Soul, and whether I be converted from the *ſtate of ſin*

ſin into the *ſtate* of *grace*, and all my *thoughts*, *words*, and *actions*, whether they be conformable to the Will of God. I ſhould often think of the vanity of this *World*, and ſinful *pleaſures*, the certainty of *Death*, the impartiality of *Judgment*, the glories of *Heaven*, the terrors of *Hell*, the comforts of a *good Conſcience*, and what I muſt do to be ſaved, with the neceſſity of a godly Life.

I muſt be heartily *contented* with my preſent lot and portion; not *murmuring* or *repining* at *God*'s dealings, not ambitiouſly ſeeking a *more high* or *plentiful* condition, not *fretting* at my *wants* or *ſufferings*, nor *vexing* my Soul with worldly *Cares*, nor *envying* the more flouriſhing condition of others, but conclude that *beſt* which God chuſeth for me.

I muſt be a good Husband of my *time*, *induſtriouſly improving* it to the *good of my* ſelf and others, not waſting it unprofitably in *idleneſs*, *ſports*

and *vanities*, but labouring in an honeſt *calling*.

I muſt be *chaſt* and *clean* in *Mind* and *Body*, entertaining no wanton thought, or deſire, or look, or dreſs, ſhunning all *laſciviouſneſs*, and *obſcene* diſcourſe, books, geſtures, and enticements to *luſt* and *uncleanneſs*.

I muſt be *temperate* and *moderate* in *eating*, *drinking*, *ſleeping*, *recreations* and *apparel*; not pleaſing my *Appetite*, or waſting my *Eſtate*, or loſing my time in any of them, but uſing them only in ſuch a meaſure as may beſt preſerve my bodily *health*, to ſerve my *Soul* in ſerving God.

I muſt *love my Neighbour as my ſelf*, and do to all men, as I would they ſhould to me, that is all the good I can, rendering to every man his *due*.

Eſpecially I muſt love, and do good to thoſe that are of the *Houſhold of Faith*, and love every man the more, by how much I ſee *more of God's Image* upon him.

Above

Above all, I muſt labour to do good to Mens Souls, by *teaching, reproving, exhorting, comforting, and Praying for them, not hurting, grieving, ſcandalizing, or tempting them to evil, by advice, countenance or example.*

Parents muſt dedicate their Children to God, inſtruct and educate them in the knowledge and fear of God, correct all vice in them, and give them good example, maintaining them, and providing honeſt callings for them, as they are able.

Children muſt love, honour, obey, ſerve, and as there is need relieve their Parents with all thankfulneſs.

Husbands and Wives muſt live in an holy, mutual, conjugal love to each other; helping on another in ſerving God, educating their Children well, ruling their Servants, and managing their neceſſary affairs; the Wife living in a quet ſubjection to her Husband.

Masters must be *kind* and *just* to their *Servants*; instructing them in *God's Service*, as well as in their own; and *Servants* must *obey*, and be *faithful* to their *Masters*.

All *Superiors* are to rule in *Justice* and *Holiness*, seeking *God's Glory*, and the *publick good*: and all *inferiours* are to be *subject* to the *higher Powers*, paying *tribute*, and obeying their just Laws for *Conscience* sake, not resisting, but taking it *patiently*, though they suffer *wrongfully*.

Ministers must *feed* and *rule*, and *watch* over the Souls of their *flocks*, and their *flocks* must freely contribute to their *maintenance*, *honour* them in *love*, and be *obedient* to them.

I must not take *away* another's *Life*, nor *hurt* his *Body*, nor so much as be *angry* with him without a cause; but must *preserve* as much as in me lieth, his bodily welfare, even as my *own*.

I muſt not defile another's *Wife*, nor be guilty of *Fornication*, nor ſo much as look on any *Woman* to *luſt* after her, but do all I can to preſerve the *chaſtity* of all.

I muſt not *wrong* another of any part of his *Eſtate*, by *theft*, *robbery*, *fraud*, or *deceit* of any kind, but muſt ſecure *his right*, as much as my *own*, pay my *debts* duly, *bargain* honeſtly, and make *reſtitution* and amends for every wrong.

I muſt not *wrong* another's good *name* or *credit*, by *falſe witneſs*, *ſlandering*, *falſe accuſing*, *tale-bearing*, *reproaching*, *backbiting*; but I muſt *vindicate* it as far as with truth I *can*, acknowledging all the *good* I ſee in every *man*, groundleſly ſuſpecting *no man*, *I muſt* not make or ſpeak any lye, but ſpeak the truth plainly.

I *muſt* utterly caſt off all ſelfiſhneſs, and not be tempted by any deſire of pleaſing *my* ſelf, to covet any thing that is another Man's.

I must *love*, *pray* for, and do *good* to my *enemies*; not rendring *evil* for *evil*, or seeking *revenge*, but *forgiving*, as *God* for *Christ* his sake hath *forgiven* me.

The

The Matter of our Desires and Prayers.

I Am not able *naturally* either to *understand* the Mysteries of Faith, or to do the spiritual Duties, which I am bound as a Christian to believe and do. I must not therefore *trust* to my self, but by *frequent*, *fervent* and *humble Prayer*, apply my self to *God*, in the *Name of Jesus Christ*, for the help of his *Holy Spirit* to quicken my *deadness*, enlighten my *ignorance*, and *strengthen* my *weakness*.

Of my self I know not *how* to pray, or for *what* to Pray; I must therefore learn of *Christ*, who hath taught me thus to pray:

Our Father, &c.

I must with all *Humility*, as an *undone* sinner, approach unto *God*, in a true

true ſenſe of *his right* in me, and *dominion* over *me*, as *my Owner* and *Governour*, and of his *love* to *me*, as *my Father*, ſo far *reconciled* unto all *men* in *Jeſus Chriſt*, that he *pitieth us*, and hath as a *gracious Father*, provided all things needful to make us *happy*, and that he delighteth not in our *death*, but would have us turn and live as his children, happy in our Father's love and providence.

I muſt draw near unto *him*, as a *penitent*, *dutiful*, and *loving child*, heartily *ſorry* that ever I *offended* him, reſtleſly *longing* to be *reconciled* unto *him*, reſolvedly willing to reſign and give *my* ſelf up unto *him*, to be governed wholly by him: ſtedfaſtly believing and truſting in his *power* to *ſave* and *bleſs me*, and his willingneſs to receive *me* for his *own adopted Child* in *Jeſus Chriſt*.

Yet I muſt *remember* the greatneſs of his divine Majeſty, and the infinite diſtance betwixt a powerful, wiſe, and

and *good God* in *Heaven*, and me a *weak*, *fooliſh*, and *ſinful* worm of the *Earth*, and ſo come with all humble reverence, falling down at his feet in a devout *Adoration* of his *Majeſty*, longing to be made more Holy and Heavenly, that I may be *capable* of a nearer Communion with him.

I muſt firſt heartily deſire that all the World may give him the glory due unto his Name; that *He* may be more perfectly *known*, and *loved*, and *honoured* by men; and that in his *Perſon*, his *Name*, his *Attributes*, his *Word*, his *Day*, his *Ordinances*, his *Miniſters*, and all his *Children*. That he may be *choſen* and *magnified* as the ſupreme Good, have the chief place in our hearts and affections, and *glorified* in the World by our Godly Lives.

I muſt next pray, that the *yoak* of ſin may be *broken off*, and we freed from the *Tyranny* of *Satan*; that we may

may joyfully own, and submit to the *Authority of God.* That Christ's *Church* may *flouriſh* and be *enlarged* on Earth, and that the *Civil Powers may cheriſh* and *protect* it, that the *power* and *malice* of its *enemies* may be *reſtrained* and *fruſtrated*; that Chriſt may *rule* by his *Spirit* in our *hearts*, ſubduing our *Corruptions*, and ruling us in the way of *Godlineſs*; that we may earneſtly *long* for, and diligently *prepare* for, and patiently *wait* for, and finally *enter* into God's *Kingdom of Glory.*

I muſt in the third place pray, That men may *not make the will of the Devil the Cuſtoms of the World, or their own inclinations and appetites, but the will of God alone, the rule of their lives*: That we may all *ſincerely* obey his *Commands*, and ſubmit to his *Wiſdom*, and reſt in his *Government*: That we may always endeavour after the *perfection* of duty, and as the Holy Angels of *Heaven, rejoyce* and *delight* in an Holy Obedience.

My

My next petition is, That I *may* have all things needful to *preſerve this* life, till I be fitted for a *better*. That we may have *health and ſtrength* to ſerve *God*, and other *outward* good things, as they are *expedient*; that we may be *free* from the *temptations* of *riches* or *poverty*, contented with our *preſent* portion, and *wiſe* to uſe it *piouſly* and *charitably*. That *God* would proſper our honeſt *labours*, keep us from immoderate *cares* and *deſires*, from all *idleneſs* and *intemperance*.

In the next place, I pray that *God* would grant us *ſoft* hearts, *and repentance* unto *life*, a perfect *hatred of ſin and power* to *leave* it. That He would through *Chriſt forgive* all our ſins *original* and *actual*; *and grant* us *grace* in thankfulneſs to him to *forgive* all that offend *us*, and do *good* for *evil*.

Laſtly, That God would enable us to *watch againſt*, and *manfully to reſiſt* all *temptations*, that they may never prevail with us to do evil; that he would

would *frustrate* all the malicious designs of the Devil, and *all our enemies*, and *protect* us by his grace, that we *may persevere* in obedience to our lives end.

I conclude my Prayers with ascribing unto God the honour of all his works, acknowledging his *Dominion* and Sovereignty over all, and *my self happy* in being his *Subject*; his infinite *power*, and *my self happy* in being under his *Protection*; I acknowledge all things to be *from him*, our total dependence to be upon him, and that the *glory* of all *goodness* is due unto him. I desire this may by *all* the World be acknowledged for evermore: And with all *hearty* desire, and filial confidence, to *all this I say*, Amen; So be it.

The

The Sacrament of the Lord's Supper.

CHriſt Jeſus hath inſtituted the night before he was betrayed a ſolemn *Sacrament*, and Chriſtian *Feaſt*, to be celebrated by Chriſtians, even till his *coming again*, in remembrance of him.

The outward *matter* to be received is Bread and Wine, *ſignifying* the *Body* and *Blood* of *Chriſt*, as the food and refreſhment of our Souls.

The *Bread is bleſſed*, *broken*, and given to be received and eaten by us; The Wine likewiſe bleſſed, poured out, and given to be received and drank by us, to ſignifie that *Chriſt* was Conſecrated and Crucified, *his Body wounded*, his *Blood* ſhead for our ſins, and that he giveth himſelf Crucified to be received and *believed* on as our Spiri-

Spiritual *nouriſhment* and *comfort*.

All that *preparedly* receive the *Bread and Wine*, do with it *really* receive Chriſt Crucified; *and with him* the *pardon* of their ſins, *and aſſurance of* eternal Life *ſealed* anew unto them in this *Sacrament*, for the confirming of their Faith and growth in *grace*.

We join in the celebration of this *Feaſt*, to ſignifie that we though many, *are* yet Members of one Body, the Church joined unto *one Head*, *Jeſus Chriſt*, whoſe *Death and Sacrifice* we unanimouſly *commemorate*, with *all thankfulneſs*: Profeſſing that we all own the *ſame* Lord, the *ſame Faith*, the *ſame Laws*, and are to live in love, peace, *and* holineſs, as the Members of the *ſame Body*.

He that *communicateth* in this *Sacrament* unworthily, is *accounted* by God as guilty of the Body and Blood of Chriſt.

That we may avoid this guilt, we muſt *examine* our ſelves, whether we

diſcern

diſcern the *Lord's Body*, and *underſtand* what he gives there unto us, when we there come to *do*.

We are alſo to *examine*, how we keep our *Baptiſmal Covenant* of *Repentance*, *Faith*, and *new Obedience*, and if we find our ſelves truly *thankful* for the Bleſſing of our *Redemption* by *Jeſus Chriſt*.

If we find our ſelves *ſincere Chriſtians*, reſolving to keep *Covenant* with *God*, we are there to *renew* our *Covenant* moſt ſeriouſly, *praiſing God* in *Chriſt* for this ineſtimable *priviledge*, *rejoycing* in his *Salvation*, and ſo go our way, and ſin no more.

Some

Some Texts of Scripture often and ſeriouſly to be Read and Thought on.

IT is appointed unto Men once to *die*, but after this the Judgment, *Heb.* 9. 27.

Go to now, *ye that ſay*, to *day* or to morrow, we will go into ſuch a City, and continue there a *year*, and buy and ſell, and get gain; whereas you know not what ſhall be on the morrow; for what is your Life, it is even a vapour that appeareth for a little time, and then vaniſheth away, *Jam.* 4. 13, 14.

Behold now is the accepted time, behold now is the day of Salvation, 2 *Cor.* 6. 2.

To *day* if *ye* will hear his voice, harden not your hearts, *Heb.* 4.

Remember now thy Creator in the days of thy youth, *Eccleſiaſtes* 12. 1.

We muſt all appear before the Judgment ſeat of Chriſt, that every one *may* receive the things done in his *body*, according to that he hath done, whether it be good or bad, 2 *Cor.* 5. 10.

Knowing therefore the terrour of the Lord, we perſwade men, 2 *Cor.* 5. 11.

If you call on the Father, who without reſpect of perſons, judgeth according to every man's work, Paſs the time of your ſojourning here in fear, 1 *Pet.* 1. 17.

God will render to every man according to his deeds; to them who by patient continuance in well-doing ſeek for glory, honour, and immortality, eternal life: But unto them that are contentious, and do not obey the

the truth, but obey unrighteouſneſs, indignation and wrath, *Rom.* 2. 6, 7, 8.

Work out your own Salvation with fear and trembling, *Phil.* 2. 12.

Give diligence to make your calling and election ſure, 2 *Pet.* 1. 10.

The Heart of this People is waxed groſs, and their ears are dull of hearing, and their eyes have they cloſed, leaſt they ſhould ſee with their eyes, and hear with their ears, and underſtand with their heart, and ſhould be converted, and I ſhould heal them, *Acts* 28. 27.

Save your ſelves from this untoward generation, *Acts* 2. 40.

Repent ye therefore, and be converted, that your ſins may be blotted out, *Acts* 3. 19.

Except ye be converted, and become *as* little *children*, you *ſhall* not enter into the Kingdom of Heaven, *Mat.* 18. 3.

Except

Except ye repent, ye ſhall all likewiſe periſh, *Luk.* 13. 3, 4.

Except a Man be born again, he cannot ſee the Kingdom of *God*, *Joh.* 3. 3.

Follow peace with all Men, and holineſs, without which no Man can ſee the Lord, *Heb.* 12. 14.

Neither is there Salvation in any other [*but Chriſt:*] for there is none other name under Heaven given among Men, whereby we muſt be ſaved, *Acts* 4. 12.

He that believeth on him is not condemned, but he that believeth not is condemned already, *John* 3. 18.

There is no condemnation to them that are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit, *Rom.* 8. 1.

To be carnally minded is Death, but to be ſpiritually minded is life and peace, *Verſ.* 6. If ye live after the Fleſh ye ſhall die: but if ye by the Spirit do mortifie the Deeds of the

Body, ye ſhall live, *verſe* 13.

Now the works of the fleſh are manifeſt, which are theſe: Adulteries, Fornications, Uncleanneſs, Laſciviouſneſs, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Hereſies, Envyings, Murders, Drunkenneſs, Revellings, and ſuchlike.—— They which do ſuch things ſhall not inherit the Kingdom of God, *Gal.* 5. 19, *&c.*

If any man have not the Spirit of Chriſt, he is none of his, *Rom.* 8. 9.

If any Man be in Chriſt, he is a new Creature. 2 *Cor.* 5. 17.

They that are Chriſt's, have crucified the Fleſh with the affections and luſts, *Gal.* 5.

Love not the World, nor the things that are in the World: For if any Man love the World, the Love of the Father is not in him.

Whatſoever is born of God overcometh the World, 1 *John* 5. 4.

Let

Let him that nameth the name of Christ, depart from iniquity, 2 *Tit.* 11. 10.

By this the children of God are manifest, and the children of the Devil; whosoever doth not Righteousness is not of God, neither he that loveth not his Brother, 1 *John.*

Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Christ, and make no provision for the Flesh, to fulfil the Lusts thereof, *Rom.* 13. 13, 14.

If any Man come to me, and hate not his Father and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own life also, he cannot be my Disciple, *Luke* 14. 36.

If any Man will come after me, let him deny himself, and take up his Cross and follow me, *Mat.* 16. 24.

For what is a Man profited, if he ſhall gain the whole World, and loſe his own Soul? Or what ſhall a Man give in Exchange for his Soul? *Verſ.* 26.

The Grace of God which bringeth Salvation, hath appeared to all men, teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent World, looking for that bleſſed hope, and the glorious appearance of the Great God, and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all iniquity, and purifie to himſelf a peculiar people, zealous of good works, *Tit.* 2. 11, 12, &c.

Ye are all the Children of the Light and the Children of the Day: we are not of the night, nor of darkneſs: Therefore let us not ſleep, as do others, but let us watch and be ſober, 1 *Theſſ.* 5. 5, 6.

How

How ſhall we eſcape if we neglect ſo great Salvation? *Heb.* 2. 3.

If the Righteous ſcarcely be ſaved, where ſhall the ungodly, and the ſinner appear? 1 *Pet.* 4. 18.

The Tryal of a Chriſtian's State.

IT highly concerns me to examine and try, whether I be in a *State* of *Sin*, or in a *State* of *Grace*: that if I be in the *former*, I may haſten *out* of it, to eſcape *damnation*; and if in the *latter*, I may bleſs *God* for his *goodneſs* and go on to *Salvation*.

Now thus I muſt try my ſelf.

If I *underſtand* ſo much of *GOD*, as that I do really *eſteem* and *value him*, his *grace* and *love* above all the *World*, and am heartily *willing* to take *him* alone for my *portion*, counting *him enough*, though for *him* I ſhould loſe all the *World* beſides: If my *care* and *delight* be to do his *Will*, and my chief *rejoycing*

rejoycing be in his *love*, and my heart's *deſire* and *longing* be to *enjoy* him more fully in *Heaven*.

If to this end I apply my ſelf to *Jeſus Chriſt*, truſting in *him* alone for *eternal Life* in the preſence of *God*, and giving my ſelf entirely to be *governed* by him, willing to *obey* his *Laws* whatſoever it ſhall *coſt* me, though it be with the *loſs* of all worldly *advantages*, and earthly *pleaſures*, and even *Life* it ſelf. If I can for his ſake love *enemies*, bear *wrongs*, forbear *revenge*, mortifie *luſts* and *paſſions*, bridle my *appetite*, diſregard my *own will* and *pleaſure*, endure *ſhame* and *reproach*, loſe *wealth*, *friends*, and *liberty*, yea, and life too.

If I *watch* as narrowly over my *heart*, *affections*, and *thoughts*, as over my outward *actions*, and earneſtly *deſire* more than any worldly treaſure, to be throughly *renewed* and *cleanſed* by the *Holy Spirit*, from all *inward* corruptions. *If I hate* every *ſin* in

my ſelf, and *ſtrive* all I can againſt it, and am *reſtleſs* till I conquer it, and *troubled* at my heart at my own *imperfections*, longing to be freed from them.

If I really *delight*, and *find pleaſure* in the *worſhip* and *ſervice* of *God*, and do not come *forcedly* and *conſtrainedly* ſo it, as rather *willing* to do otherwiſe if I *durſt*. If I find *holineſs* and *obedience ſweet* and *pleaſant*, and no *burden* or *weariſomneſs* to me. If I can, and do heartily *reſign* my ſelf to *God*, and minding what I *naturally* would *have* or do, not what any thing elſe would *perſwade* me to, but meerly what is the Will of *God*, and going on cheerfully to do *his will*, *pray* fervently for his aſſiſtance, and *caſt* my ſelf confidently on his mercy, through *Jeſus Chriſt* for *Salvation*.

If I find this in my ſelf, my ſtate is comfortable and good.

But

But on the Contrary,

If I yet love this *World*, and mind *earthly things moſt*, and prefer not *God*, his *Grace*, and *Heaven*, before all earthly *joys* and *pleaſures*.

If I dare not *truſt* in *Chriſt alone*, nor *forſake* all for *him*, nor am willing to obey his Laws, how hard ſoever they ſeem, or what coſt or loſs ſoever they put me to.

If my *heart* and *life* be not throughly *changed*, but I yet muſt have my *own will*, and pleaſe my *own appetite* and *ſenſes*, and cannot want my *own deſires*, or croſs my own *inclinations*.

If I keep an known *ſin unmortified*, and not *caſt* off. If I do not *watch* againſt all *temptations*, and *pray* heartily and frequently for *Grace* to *conquer* all ſin.

If I *delight* not in God's *Word*, and in all *holy Duties*, and eſteem it not my greateſt *priviledge* to *ſerve* him.

if my greateſt *care* be not to *pleaſe him*, and if *his* command prevail not more with me then all the World beſides.

If I cannot *content* my ſelf with *him alone*, nor ſuffer any the *greateſt* evil for him.

If I have not reſolvedly given *my ſelf* up to be holy at his *diſpoſal*, and to be made in all things conformable to his will.

If the cauſe be thus with me, I am in a ſtate of ſin and death, and cannot be ſaved, till I be converted and made a new Man.

The

The Chriſtian's Confeſſion of his Faith, with a full Reſignation of himſelf to God, and binding himſelf in Covenant with GOD.

I *Believe, Lord,* help thou my *unbelief.* I do moſt *freely* and *heartily* own, and with humble *admiration* and *reverence,* I do *adore* the great and *dreadful* and *incomprehenſible Glorious Majeſty* of Heaven and Earth. Moſt joyful do I *accept* of *thee, O Father, Son,* and *Holy Ghoſt* for my *only God. Thou,* and *thou alone* art the inexhauſtible Fountain of all *Being, Life, Power,* and *Goodneſs.* I acknowledge my total

total *dependance* upon *thee* for my *Being*, *Life*, *Motion*, *Underſtanding*, and *all* things; and it will be my *happineſs* to *enjoy* thy *love* and *bleſſing*.

Thou, O *God*, art an *Infinite*, *Eternal*, and *Immortal Spirit*, and the *God* and *Father* of *Spirits*, who though *unſeen*, art every where *preſent*, *about* me, and *within* me, by thine infinite *power*, *quick'ning*, *upholding*, and protecting me, by thy infinite Wiſdom providing for me, ordering and directing me, and by thy goodneſs bleſſing me.

To thee, *one* Glorious *God in Three Perſons*, Bleſſed for ever, do I *freely* and *wholly* give my ſelf, cheerfully *dedicating* and *reſigning* my *Soul* and *Body*, with all the *powers* and *faculties* of both, to be wholly *diſpoſed* of by *thee*, in the Service of thee, O Bleſſed *Trinity* in *Unity*, Eternal *Life*, *Light*, and *Love*, *Power*, *Wiſdom* and *Holineſs*, the Author of my *Preſervation*, *Sanctification* and *Salvation*.

Thou

Thou in a wonder of condeſcending love, offereſt thy ſelf as a gracious Father in Jeſus Chriſt, to all Believers.

Thou art the *Maker* of me, and all the World; I *am* nothing, I *have* nothing, I *can do* nothing, I *hope* for nothing but from thy *Power*, *Wiſdom*, and *Goodneſs*; to thee *alone* be the *Honour* and *praiſe* of all. I will more ſtudy *my ſelf*, and other *Creatures*, that I may learn to *know*, *admire*, and *love* thee more. I can be *proud* of nothing, *glory* in nothing but in *thee*, in whom I *live* and *move*, and have my *being*. I am not my own, I and all things are *thine*, and unto thee I freely *reſign* my ſelf, and all my concerns, to *uſe* and *diſpoſe* of *me* and *them* as it pleaſeth thee. Whatever thou doſt with me, thou canſt do me no wrong, no creature without thee can do me any *good*. 'Tis *my perfection and happineſs* to *know* and *love* thee, and delight in thee, *thee* alone

alone I chuſe for my *portion*, and *thou* alone ſhalt ever be enough for me.

To thee, as the *Almighty Ruler* of the World, I heartily *ſubmit* my ſelf; accepting thy *Divine Will*, for my *only Law*, by which my *thoughts*, *words*, and *actions*, are to be all *governed*. All thy *Laws* I conſent to, as moſt *holy*, *juſt*, and *good*, and moſt thankfully *acknowledge* that nothing can be *better* than to *reſt* in *thy* will: I will *ſtudy* thy *will* diligently, *do* it heartily, *cheerfully ſubmit* unto it, be well *contented* with, and joyfully *praiſe* thee in whatſoever *thou* doeſt. I will readily *obey* thy *commands*, patiently bear thy *chaſtiſements*, and wholly *confide* in thy *bleſſing* and *protection*.

I confeſs, *Lord*, that I am born a *corrupt* thing, and have added a thouſand times more to that *corruption*; I am fallen from that *knowledge*, *power*, and *uprightneſs*, wherein thou madeſt *Adam*, and am exceeding *ignorant*, *weak*, and *wicked*, averſe from *truth* and

good-

goodneſs, inclined mightily to *falſhood* and *evil*; all this I ſadly *feel* in my ſelf, it is an heavy *burden* unto me.

Except I be *born again* of thy *Spirit*, be *converted* by thy *word*, made a *new Man*, and a real *change* wrought both in my *heart* and *life*, I muſt remain under thy *wrath* and *curſe*, everlaſtingly a *wretch*. Our miſery lying in our fall from *thee* our *Creatour*, to the *Creature*, and in our deſire to *pleaſe our ſelves* more than *thee our God*; our due *portion* is to periſh by our own wretched choice, and having choſen to *ſin* with *Devils*, 'tis but juſt we *ſhare* with *Devils* in everlaſting torments. Having wilfully broken thy Laws, we cannot hope for impunity from thee, the *juſt Governour* of the World, except ſome *ſatisfaction* be made unto thy *Juſtice*.

O the wonder, even *raviſhing* and *aſtoniſhing* wonder of thy *rich mercy!* How ſhould I ever be able to acknowledge thy unſpeakable goodneſs in thy com-

compaſſion to ſinful Men? *Early* and *freely* didſt thou *promiſe* us a *Redeemer* and a *Saviour*; and I do very *feelingly* own thy *faithfulneſs* and *truth* in *performing* to the full *that gracious promiſe*. How do I *admire* and *adore* thy wonderful *Wiſdom*, in the rare contrivance of our *reſcue*, by ſending thine *own Eternal*, and *only begotten Son*, to tender himſelf unto us for a *Saviour*, and make us new and *eaſie* terms of *peace and reconciliation*.

Lord, on the bended knees of my Soul, I do *accept* thy mercy, offering thy ſelf again unto me as a *reconciled Father*, deſiring to *love*, *honour*, and obey thee for ever, and humbly beſeeching thee to own me amongſt thy *adopted Children*.

I do humbly admire, and joyfully *embrace* thine infinite *love*, *O Bleſſed* JESUS, who being the great *God bleſſed for ever*, yet *humbledſt* thy ſelf to be *cloathed* in our weak and frail nature, to be born of *a woman*, *made under*.

der the Law, to live a *mean* Life in a *wicked* World, to expoſe thy ſelf to the temptations of *Satan*, to *ſuffer* all *indignities* from ſinners, to ſhed thy precious *Blood* upon a *curſed* Tree, and lie in a *Grave*, and undergo the Condition of the *Dead* for us *ſinful* wretches.

Lord, I am fully ſatisfied by thy *riſing again* to life the third day, that thou haſt *overcome* the *Devil* and *Death*, and given *ſatisfaction* to thy Father's Juſtice, and *finiſhed* the great work of our *Redemption*. I know thou art now *triumphant* in *Heaven*, inveſted with all *power* and *glory* on the *Right-hand* of thy *Father*, our prevailing *Advocate* making *interceſſion* for us: And thee I comfortably expect to be our *Judge* at the laſt day.

Thou, O *Glorious Jeſus*, haſt eſtabliſhed an Everlaſting *Covenant* of Peace; and *ſealed* it with thy *Blood*: and with all my Soul I praiſe thee for this thine ineſtimable *love*, not doubting

ing of that *pardon* and *grace*, and *glory*, which thou therein haſt aſſured unto us, if I unfeignedly *accept* of thy *mercy*, and enter in this Holy *Covenant*.

O *Jeſus Chriſt*, in all *ſincerity* of heart, and with all thankful *love* and *joy*, I do accept of *thee* my *only Saviour*. I do moſt humbly ſubmit my ſelf to be taught by thee, and will make thy *Goſpel* my daily *ſtudy*: I *truſt* in thy *merits* only, and give my ſelf to be *governed* by thy *Law*, and *denying my ſelf*, I am ready to take up thy *Croſs*, and bid open War to all thine *enemies*, and take thy *eaſie yoke* and *light burden* upon me.

Lord, the unfeigned deſire of my Soul is, that thou mayeſt be *formed* in me, and take full poſſeſſion of me, that I *may* henceforth live by the *Faith* of thee the *Son of God*. I reſolve *thy* will ſhall be my will, thy Life my Pattern, thy Law my Rule. I will ſet my ſelf to *reſiſt* the *temptations* of the *Devil*, *deſpiſe* the vanities of the *World*, and

and *mortifie* the carnal *desires* of my *flesh*; all *afflictions* shall seem *light* to me, and *death* it self better than *life*, that I may *obey* thee, and *live* with thee.

I *consecrate* my self unto thee to *die* daily unto *sin*, to *crucifie* the *Flesh*, to *rise again* unto *Righteousness*, to have my *Conversation* in *Heaven*, my *heart* and *affections* with thee my only *treasure*. My *Confidence* is in thy *merits*, my Prayers sent to God in thy *Name* and *Intercession*, my practice to be conformable to thy Example, the Longings of my Soul to be with thee for ever.

I will do my endeavour that my thoughts, words, and actions, may be such as thou wilt approve of in the Day of Judgment; I will not envy the present *happiness* of the wicked, nor be disheartned by my suffering, but refer all to thy righteous Judgment; I will *watch* over my heart and life, and daily examine my Conscience and keep

keep it *tender* and *good*; and labour that the accuſer may have nothing to lay to my *charge* before thy *Judgment-Seat.*

I do heartily *accept* of thee, O *Holy Spirit* of the *Father*, and the *Son*, for my *Sanctifier*, my *Guide*, and *Comforter.* I embrace the *Holy Scriptures*, given by thy *Inſpiration*, as the infallible *Truth* of *God*; I *own* the *Miniſtry* as thine *Ordinances*, and every *good motion* of my heart, as thy *work.* To thee, O *Holy Spirit*, do I give up my ſelf in a conſtant *attendance* on thy *Word* and *Ordinances*, and *ſecret* workings, *longing* to be *quickned*, *enlightned*, *renewed*, and *cleanſed*, *ſtrengthened* againſt all temptations, carried on towards *perfection*, *confirmed* in the *hopes* of *Eternal* Life, and *ſealed* unto the day of *Redemption.*

I look upon my ſelf as a *Member* of the common *Body* of all *Chriſtians*, and own thee, O *Bleſſed Jeſus*, the only *Head* of this thy Body the *Church.* I acknow-

acknowledge it my Eternal *Intereſt* and *Duty* in the holy *Communion* of all *Believers* to Worſhip *thee*, O *glorious God*, in the *Aſſemblies of thy Saints*: I look upon all *Chriſtians*, and my ſelf amongſt them, as Men *ſeparated* from the *wicked* World, *enlivened* by one *Spirit*, *profeſſing* one *Faith* of the Holy *Trinity*, all *Covenanted* together with *God* into one *Baptiſm*, bound to hold the *Unity* of the *Spirit* in the *Bond* of *Peace*, loving God above all, and *each other* as *our ſelves*, with a *fellow-feeling* of one another's *ſufferings*, a free *Communicating* to one another's *neceſſities*, *Temporal* and *Spiritual*, and a mutual rejoycing in one another's *happineſs*.

Continuing in this Holy *Society*, whereinto I have been graciouſly called by thy *Word* and *Holy Spirit*, I will endeavour to *ſolace* and *comfort* my ſelf in a joyful ſence of the Bleſſed priviledges thou therein affordeſt us: Eſpecially in the pardon of my ſins by thy

thy free mercy through the Merits of *Christ* my Saviour, and *Sanctification* of thy *Holy Spirit*, tendred unto me in the *Ministry* of thy word, and ſealed in the *Sacraments*, I ſhould deſerve a thouſand Hells, ſhould I go on any longer in *ſin*, under ſo much mercy. I reſolve therefore to attend on the *Miniſtry* of *Reconciliation* all the days of my life, and to ſtrive againſt all *ſin* for ever.

To this end my death ſhall be *much* in my *thoughts*, and my life a *continual preparation* for it. I will look upon every day as if it were my *laſt*, and every day renew my *Covenant*, ſo ſhall I be ready with joy when thou calleſt, O Lord, to bid farewel to all below, and come to thee. I doubt not but my *body ſhall* at the *laſt day* be raiſed *again* a *glorious body*, no longer a burden or temptation to my *Soul*. I will no longer waſt my time in immoderate *caring for it*, *feeding*, *adorning*, and *pampering* of that which muſt ſhort-

ſhortly be loathſome *rottenneſs*, *Stench* and *Worms* meat, which now *loads* and tempts my Soul to *ſin*, and hinders its *aſcenſion* towards God, but I will mortifie it, and keep it *low*, that thou mayeſt exalt it to Glory.

O thy wonderful goodneſs who haſt provided for us poor *ſinners*, a Life everlaſting, who deſerve not one ſingle *moment* of this Life. *Lord*, grant me grace to be pure as thou art pure, that I may ſee thee, and rejoyce in *thee* for ever, in thy *Heavenly Kingdom*. O when ſhall I come and appear before God! Lord, it is certain that a *worldly*, *carnal* heart, *unconverted*, *unrenewed*, is not capable of *taking any* pleaſure or delight *in thee*, *nor can* it find any happineſs in Heaven it ſelf, nor any reliſh in thoſe *heavenly* pleaſures, which are at thy *Right-hand* for evermore. Cleanſe me, O Lord, and renew me daily by thy *Spirit*; then ſhall I cheerfully bid adieu to a vain world, empty pleaſures, frail life, and a carnal

ſelf

ſelf, and *feed* only on the *hopes of Eternal Life*, and *enjoying*, *loving*, *praiſing* thee my God, my *All*, for evermore; *This*, O Lord, thou haſt *promiſed* in thy *word*, *this* thou haſt *aſſured us* of, and ſealed unto us in the *Blood* of thy *Son*; *This* thou *confirmeſt* unto all the *Sanctified* Members of thy *Church* by thy *holy Spirit*: To all this I hear moſt heartily ſay, *Amen.*

Come, Lord Jeſus, come quickly, Amen.

FINIS.

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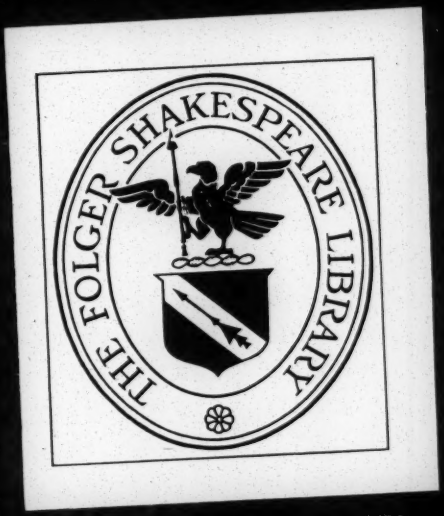
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